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of fur. Even at the present time, the death of a new-born child is usually attributed to omission of this precaution.

A Kimsquit man mentioned that he had once shot a marten during his wife's pregnancy, and had failed to preserve a piece of the skin. The bullet had passed through the head, making a hole in the cheek-bone beneath the eye. He thought no more of the incident until after the birth of a daughter with a blemish on her cheek in the same place as the wound on the marten's. The spot grew bigger, and the flesh began to mortify until the infant died a few weeks later. Her face resembled that of the animal and he is convinced that his loss was caused, in some way, by the marten.

To Cure Indigestion

Kill a raven, cut out a morsel of flesh from beneath its left wing, and then remove the heart. Place both in the infant's mouth and leave them there until wet with saliva. Replace them in the bird's body and tie a strip of dyed cedar-bark around its neck. Carry the carcass to some lonely spot in the mountains and hide it beneath a jutting rock where no water can penetrate. This cures the child. If, however, anyone should find the raven's body before the flesh has decayed; the patient would die.

This remedy, widely employed for small children, was used with success by an informant for his young daughter. It is not sufficiently potent for adults.

To Cure Crying

The Bella Coola consider that crying is not only unpleasant, but actively displeasing to the supernatural beings who permit it at death alone. Consequently, the persistent wailing of a child is likely to cause the death of a relative in order that the tears shed may have justification. Many stories illustrate this theme; in fact, to cry for no real reason is practically taboo. A mother quiets a fretting child by saying:

"Do you want your father and me to die?"

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If the father dies, she beats her son or daughter, adding: "Cry now. See what you did."

Henceforth the child restrains himself, but usually drastic steps are taken to reform an infant before his weeping causes any such misfortune. The parents of a petulant child request aid from a man of even temperament to cure him. The person undertaking the task prepares a large basket, watches until he notices the youngster crying and displaying bad temper, then seizes the offender, thrusts him into the basket and hangs it in the doorway, free to move with every stir of the child shut within.

"Cry as much as you like now," he says. "If you become hoarse like a heron you will turn into one of those birds."

This threat is based on an ancient story describing how a child to whom this was done changed into a heron and flapped away in bird form. Sometimes the man says that the same will happen to the child, or simply that he will be able to fly like a heron. All day he is left suspended, no one heeding his sobbing and howling, but in the evening he is taken down, petted, and told not to be naughty again. This medicine always cures a petulant child who can thenceforth be held to ridicule by being reminded that he is "A Basket Boy." The same remedy is often employed for a quarrelsome brother and sister who are shut up together.

To Cure Disobedience and Rudeness

If a child is persistently rude and disobedient to his parents, they request the assistance of a man of even temperament to cure him. The person selected must be one who is never angry, and who attends to his own business in a placid, quiet manner. The mother and father discuss who is best fitted by character to help their erring child and then ask his aid, promising a suitable recompense. If the man accepts the task, he waits till he notices the child crying peevishly. Running to him, he holds the youngster firmly and, in spite of this strug-

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gles, bites him between the eyes or at the back of the neck so that a little blood flows. 865 861

"If you don't keep quiet," he says to the screaming child, "I shall bite you all over your head."

This medicine acts in two ways: (1) The offender is so frightened that he is likely to reform; (2) Contact with a man of good disposition imparts the same to him. A tuft of mountain goat wool is inserted into the wound to make it heal properly.

To Cure Disobedience and Laziness 461

Parents whose child exhibits these bad qualities also ask help of a man of good character. If he accepts the task, he provides himself with a bone needle and waits until he hears the child refuse to perform some simple task. Then, with a rush, he throws the offender on his stomach and supposits the needle until the blood flows freely. He then releases the frightened child who usually slinks away to bed for the rest of the day. When the bleeding has ceased, the quiet person cuts chips from the canoe of an energetic man and rubs them on the wound, saying: 865 861

"Please, may you be like the canoe, always active and doing whatever is expected of you."

An old Kimsquit man recalled vividly the application of this medicine to him when he refused to fetch water for his mother. He was about eleven years of age at the time and asserted that it had greatly improved his behaviour.

MEDICINES FOR ORDINARY DISEASES

For Sprains and Bruises 752

Pound stalks of false hellebore, mix with hemlock gum, and bind on the injured spot as a poultice.

For Swollen Neck

Cut off small pieces of a thoroughly smoked bear's heart, pound in water, and drink the mixture. 757

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since each fisherman provided one when his box was filled. 226 796

No one is allowed to drink water immediately after eating the first olachen of the spring, since to do so would cause a flood. It is considered most improper for a child to cry soon after partaking of this food; if he does so, he is quieted by having nettles stuffed into his mouth. As already described, if a person dies before the first fish have passed through his bowels, a shaman must wipe his lips with cedar-bark. 574 [865]

After the first meal of olachen, stakes for the nets can be driven, and the restrictions become less exacting. Women are not allowed to assist in fishing, but the men devote their full time to the task, working with zest and energy.[1] An abundant supply of olachen is a source of joy, and all listen eagerly for the singing of the thrush, *smamamalt*, which signifies that the nets are full to bursting. Half jocularly, people invite the bird to come and eat, but his melody is interpreted as: 226 [562] [825]

"*I shall eat when the river is full.*"

RITES CONNECTED WITH THE FIRST SPRING SALMON[2]

Salmon is the most important article of Bella Coola diet and the rites which accompany the earliest taking of the fish are relatively complicated. 226 796 [262]

When the first spring salmon have been caught, they are laid in the canoe with their heads all pointing eastward, upstream. The fisherman poles to shore, but instead of landing his catch, he fastens the salmon to a stake driven at the edge of the bank so that they remain in the water. A number of posts are usually placed in readiness, each decorated with alternate spirals of dyed and undyed cedar-bark and crowned with an eagle's tail. Each day one or two more fish may be caught, but all are left in the water until the first have become soft, thus giving sufficient time for the necessary preparations on shore. It is the duty of every owner of a salmon-weir to build near its end a so-called Spring Salmon House, a shed-like [343]

[1] For a description of olachen fishing, see Appendix A.
[2] Cf. Boas, p. 78.